MASTER
NEGATIVE
NO. 92-80621-6

MICROFILMED 1992

COLUMBIA UNIVERSITY LIBRARIES/NEW YORK

as part of the
"Foundations of Western Civilization Preservation Project"

Funded by the
NATIONAL ENDOWMENT FOR THE HUMANITIES

Reproductions may not be made without permission from
Columbia University Library

COPYRIGHT STATEMENT

COPYRIGHT STATEMENT

The copyright law of the United States -- Title 17, United States Code -- concerns the making of photocopies or other reproductions of copyrighted material...

Columbia University Library reserves the right to refuse to accept a copy order if, in its judgement, fulfillment of the order would involve violation of the copyright law.

AUTHOR:

MOOR, JAMES

TITLE:

VINDICATION OF VIRGIL, FROM THE CHARGE ...

PLACE:

GLASGOW

DATE:

1766

Master Negative #

92-80621-6

COLUMBIA UNIVERSITY LIBRARIES
PRESERVATION DEPARTMENT

BIBLIOGRAPHIC MICROFORM TARGET

Original Material as Filmed - Existing Bibliographic Record

88H34
J13

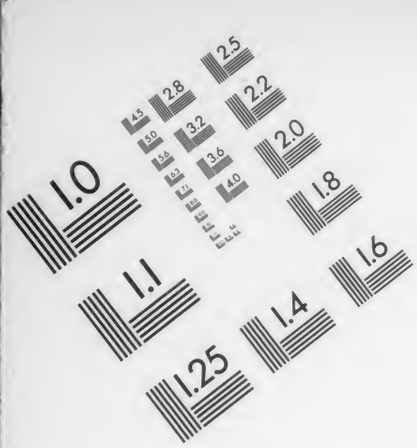
Moor, James, 1712-1779.
Vindication of Virgil, from the charge of a puerility; imputed to him by Doctor Pearce, in his notes on Longinus; an essay, read to a literary society in Glasgow ... by James Moor ... Glasow, printed by Robert and Andrew Foulis, 1766.
32 p. 16½ cm.

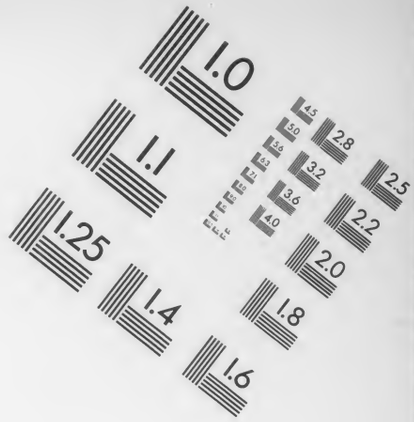
Bound with Hilidorus, of Emesa. Aethiopian adventures: or, The History of Theagenes and Chariclea. 1753.

Restrictions on Use:

TECHNICAL MICROFORM DATA

FILM SIZE: 35mm REDUCTION RATIO: 11x
IMAGE PLACEMENT: IA (IIA) IB IIB
DATE FILMED: 8/17 INITIALS GH
FILMED BY: RESEARCH PUBLICATIONS, INC WOODBRIDGE, CT



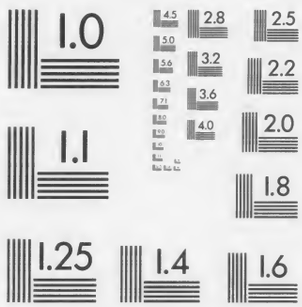


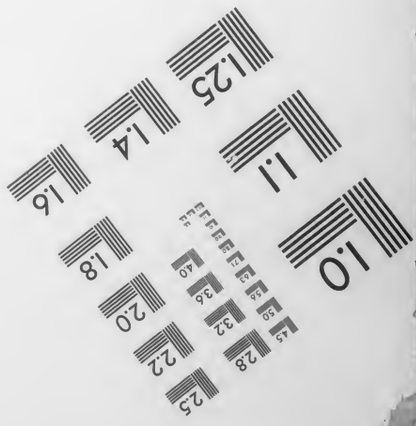
AIIM

Association for Information and Image Management
1100 Wayne Avenue, Suite 1100
Silver Spring, Maryland 20910
301/587-8202

Centimeter

Inches





MANUFACTURED TO AIIM STANDARDS
BY APPLIED IMAGE, INC.

VINDICATION
OF
VIRGIL,
FROM THE
CHARGE
OF A
PUERILITY;
IMPUTED TO HIM BY
DOCTOR PEARCE,
IN HIS NOTES ON
LONGINUS;
AN ESSAY,

READ TO A LITERARY SOCIETY IN GLASGOW, AT THEIR WEEKLY MEETINGS WITHIN THE COLLEGE.

By JAMES MOOR LLD. Professor of Greek in the UNIVERSITY of Glasgow.

——FRAGILI QUAERENS ILLIDERE DENTEM
OFFENDIT SOLIDO.

GLASGOW,
PRINTED BY ROBERT AND ANDREW FOULIS,
PRINTERS TO THE UNIVERSITY.
M.DCC.LXVI.

VINDICATION
OF
VIRGIL,
FROM THE
CHARGE
OF A
PUERILITY;
IMPUTED TO HIM BY
DOCTOR PEARCE,
IN HIS NOTES ON
LONGINUS.

NOTE, Page 24.

DECEPTUM LABORUM] Several other such uncommon expressions occur both in Virgil and Horace, as well as in other Roman poets. a number of which kind, collected by Nonius Marcellus, are cited by Torrentius; in a very sensible note he gives on the words of Horace, B. III. Ode last. v. 11.

------*Daunus agrestium*
Regnavit Populorum------

of which note, what follows is an extract.

'REGNAVIT POPULORUM] Sic prisci quoque interpretes legerunt, nec primus hunc locum ex Servio restituit Lambinus. Libri tamen M. S. omnes, quos videre contigit, *Regnator* habent. tantum potuit Grammaticorum audacia. Solent autem nobiles poetae hujusmodi locutionibus hîc illic aspersis excitare Lectorem; idque vel subaudiendo aliquid, vel imitatione Graecorum. Tale illud

VIRGILII. AEN. XI. 126.
Justitiaene prius mirer, belline laborum?

HORATII, Od.

Desine querelarum,	II. 9. 17.
Abstineto irarum,	III. 27. 69.
DECIPITUR LABORUM,	II. 13. 37.
Damnatus Laboris,	II. 14. 19.
Soluti operum,	III. 17. ult.

PLAUTI.

Desipiebam mentis,	Epid. I. 2. 35.
Pendet animi.	Merc. I. 18. 54.

et similia multa a Nonio congesta'.

NOTE.

A still more copious collection of such expressions is to be found in RUDDIMAN's Latin Grammar, vol. 2. p. 115. &c.

INDEX TO THE QUOTATIONS.

Page.		Page.	
3. Longinus---	iii. Sect.	12. Anchisem---	iii. 179
4. Antiquam---	iii. 96	12. Tum memorat	iii. 182
5. Genus a---	iii. 168	16. Tum genitor--	iii. 102
5. Agnovit---	iii. 180	22. Pelagine---	vi. 532
11. Surge---	iii. 169	22. Immo age---	i. 757

24. HORACE B. II. Ode 13. v. 37.

ERRATA.

Page 5. *for* Pierce *read* Pearce.
P. 21. line 11. *for* criticism, *read* criticism;
P. 24. line 4. *for* Lydus, *read* Lydius.
P. 27. line 7. *read* Creüsae.

VINDICATION OF VIRGIL,

FROM THE

CHARGE OF A PUERILITY;

IMPUTED TO HIM BY

DOCTOR PEARCE,

IN HIS NOTES ON

LONGINUS.

IN a passage of Longinus, where he is describing that fault in writing which he calls a PUERILITY; Doctor Pearce, in his note to illustrate the definition, gives an example of one very palpable *Puerility*, as he thinks, in Virgil. 'ni fallor,' (says he,) 'optimus ille 'Aeneidos auctor semel hujus 'vitii arguendus est.'

The passage in Virgil is to this purpose. The oracle had ordered Aeneas to go and settle in the original mother-country of the Trojans;

------*Antiquam exquirite matrem.*

Anchises understood that to be Crete; from whence their old king Teucer had come, with a colony, to Troy. Aeneas sails to Crete; and begins a settlement there; but, being soon terrified, by a pestilence and famine, resolves to consult the oracle again. Mean time, the PENATES, or Tutelar Gods of Troy, explain to him, in a vision, that the oracle meant he should settle in Italy; the mother-country of Dardanus; who was their first, and original, ancestor.

—*genus a quo* PRINCIPE *nostrum*;

Teucer having come later than him, and united the two families, by marriage. Upon this, Anchises acknowledges his mistake;

Agnovit prolem ambiguam, geminosque Parentes;
Seque NOVO VETERUM deceptum errore Locorum.

on these two epithets, *novo veterum*, Dr. Pierce makes this remark. 'prae nimio studio profe-
'rendi Antitheti, scripsit *novo*,
'NULLO, opinor, SENSU; *novo* e-
'nim *veterum* respondet; sed ni-
'hil sententiae addit; imo PU-
'ERILIBUS illam ingeniis quam
'virilibus aptiorem efficit.' here, says he, Virgil joins the epithet *novo*, to *errore*, without any meaning, (*nullo sensu*;) because, to wit, Anchises had made no second mistake; he had only *once*

explained the oracle; and so, says the Doctor, *novo*, taken by itself, *respondet*, makes a see-saw, with *veterum*; but, against you come to join it with its substantive, *errore*, it conveys no meaning at all. he might fairly have said, it conveys a false meaning; and, probably, would have said so; but that he is guided a little here, in his opinion, by Servius; who softens the matter thus; 'sa-'ne aut per contrarietatem ser-'monis declaravit, aut *novo* pro '*magno* posuit.'

This criticism, when the import of it is fully considered, amounts to as heavy a charge, upon Virgil, as ever, perhaps, was brought against any, even the most contemptible, writer. for,

though the circumstances of the thing, to be told here, had, really, in themselves, contained any such opposition, as might present to the imagination of the poet some antithesis of expression; yet, to have wrought that up, or, even, to have let it slip, into such a see-saw as this, would have been a a levity, utterly unworthy of Virgil; and altogether unbecoming the dignity and importance of the subject. but the case, here, is far worse. Virgil has not even the excuse of inadvertency; no circumstance could give occasion to this antithesis; for, Anchises had made but ONE mistake. yet, right or wrong, it seems, the poet was determined to introduce it; and, since it did not na-

turally grow out of the subject, he resolved to ingraft it upon it. lastly, and to complete all, his genius is as barren as his taste is bad. he is not able to execute his intention, low as it is. he cannot even make out this same little small antithetical prettiness; which, as the Doctor says, he had set his heart upon; ('*nimio* 'studio proferendi antitheti;) and it is, after all, but the embryo of an antithesis; no sooner conceived, than dead. at the beginning of the verse, he makes you expect it; but, before the end of it, he fails; you are quite disappointed; and find it a mere abortion. the *novo veterum* turns out a poor collision, without one spark to follow from it.

This, and nothing less than this, is implyed in the Doctor's charge against the poet.

BURMAN, in his edition of Virgil, mentions this remark of Doctor Pearce; and owns that *Servius* says nothing to the purpose on the difficulty. '*Servius etiam* LA-'BORAT *in hoc epitheto explicando.*' Burman takes no notice, indeed, of one part of the criticism; the impropriety of using an antithesis of expression on such a subject; but he labours very hard to make out, that, the antithesis is a real one; and, that Doctor Pearce is wrong in saying, that, the epithet *novo* is *sine ullo sensu*; and endeavours to give a sense to it, by imputing several different mistakes to Anchises; and, to

make way for our believing so, he begins by telling us, that, Anchises was but a doting sort of an old fellow, who had lost his memory; 'credo, Anchisen, ob-'liviosum senem, voluisse dicere, 'se olim quidem de Hesperia ex 'monitu Cassandrae aliquid inau-'divisse, sed nunc ex Apollinis 'oraculo obscuro et dubio, *novo* '*errore* fuisse deceptum, quum 'Antiquam Matrem interpreta-'tus esset de Teucro, qui ex Cre-'ta coloniam duxerat in Tro-'ada, quum debuisset de Darda-'no explicare, qui ante Teucrum 'eo adpulerat, et Dardaniam con-'diderat.'—Anchises had heard something, he says, of Italy, from Cassandra; but, by a new, or a second mistake, he had misunder-

stood Apollo.—but, where is the first mistake?—he had, indeed, never payed any regard at all to Cassandra's information; but how can that be called *error locorum*? —'novo veterum deceptum erro-'re locorum.' But, it is needless, indeed, to enter into the particulars of this kind of defence of Burman's. the whole passage in Virgil, when viewed together, plainly shows, that, such a defence can have no place. for, the *Penates* inform Aeneas, that Apollo had meant he should settle in Italy, as his mother-country. they bid him rise, and tell his father this.

Surge, age, et haec laeta longaevo dicta parenti
Haud dubitanda refer.

he does so;

Anchisem facio certum, remque ordine pando.

upon which, Anchises,

Agnovit prolem ambiguam, geminosque parentes,
Seque, novo, veterum deceptum, errore, locorum.

'tis plain, then, that, what Anchises says here refers solely to his mistake of the meaning of Apollo; and has nothing at all to do with what Cassandra had told him of old. nay, what is much more, when he was making this confession of his mistake, he had not so much as recollected yet Cassandra's former prophecy. he does not do that till afterwards; as is manifest from the words next following;

Tum memorat; Nate, Iliacis exercite fatis,
Sola mihi tales casus Cassandra canebat;
NUNC REPETO; haec generi portendere debita noſtro;
Et saepe Hesperiam, saepe Itala regna vocare.

Sed quis ad Hesperiae venturos littora Teucros
Crederet; aut quem tum vates Cassandra moveret.

where, the TUM *memorat*, and the NUNC *repeto*; NOW *I recollect*; make it perfectly evident, that, in what he had said before, Cassandra was not yet in his thoughts. besides, from the last verse;

——quem tum vates Cassandra moveret.

it is plain that he payed no regard at all to what Cassandra told him; and so it cannot be said that *she* had led him into any mistake, about the *place* destined for their settlement.

Burman tries further to make out another mistake of Anchises. but either I don't understand him, or he contradicts himself. his words, which follow immediately after what was already quoted

from him, are these. 'Et quia 'etiam quidam Dardanum ex 'Cretâ deduxerunt, inde in erro-'rem deductum. nimirum, An-'chises de Cretâ accipiebat, Dar-'dano omisso, de Teucro cogi-'tans; et quia Trojani, et Teu-'cri et Dardanidae dicuntur, pro-'les erat ambigua, et geminus 'Parens.' In the first of these two sentences, if I understand them, he means; some maintained that Dardanus had come from Crete; and that led Anchises to take Crete for their mother-country. in the next sentence, which is to explain the former, he says; Anchises took Crete for their mother-country; because he forgot Dardanus, and thought only of Teucer; 'nimirum, Anchises de

'Creta accipiebat, Dardano o-'misso, de Teucro cogitans.' but, if he were ever so consistent with himself here, the whole makes nothing to the purpose. for, still, Anchises makes but *one* mistake of Crete for Italy; were there ever so many concurring *causes* which had led him into that mistake; and though it were granted that one of these causes was this particular opinion, which some held, that Dardanus had come originally from Crete. but there is not indeed any ground for the supposition, as Anchises makes no mention of it, when he interprets the oracle, and enumerates very fully the several causes which made him think that by their mother-country Apollo meant

Crete. viz. mount Ida had its name from the Cretan Ida; king Teucer their ancestor had come from thence; and from thence they had got their religion, the rites of Cybele, the ceremonies of the Corybantes in the grove of Ida, the mysteries of the Magna Mater, and the procession of her chariot drawn by lyons—.

Tum Genitor, veterum volvens monumenta virorum,
Audite, o proceres, ait, et spes discite veſtras.
Creta, Jovis magni, medio, jacet insula, ponto;
Mons Idaeus ubi, et gentis cunabula noſtrae.
Centum urbes habitant magnas, uberrima regna;
Maximus unde Pater, si rite audita recordor,
Teucrus Rhoeteas primum est advectus ad oras:
Optavitque locum regno: nondum Ilium et Arces
Pergameae steterant; habitabant vallibus imis.
Hinc Mater Cultrix Cybele, Corybantiaque aera,
Idaeumque nemus; hinc fida silentia sacris,
Et juncti currum Dominae subiere leones.

Among all which circumstances, of their origin from Crete, there

is not the least mention of Dardanus.

After what I have just observed, it is scarce worth while to take notice of the third and last way Burman takes, to find a meaning to the *novus error*; if it were not just to show how much he must have been graveled in this passage. 'deinde,' says he, 'quia error *locorum*, non *virorum* dicitur, posset 'dici Anchises errasse de monte '*Ida*, quae quum aeque in *Creta* 'esset, atque in Troade, hinc cu-'nabula gentis inde credebat re-'petenda.' he means, I suppose, that Anchises had both made a mistake of *persons* and of *places*; he had thought of Teucer when he should have thought of Dardanus; and he had made a second

mistake, a *novus error*, about the two mount Idas. this might give a sort of meaning to the epithet *novus*, which he is labouring for; but it would give a very sorry meaning to the passage in general; if, to wit, by the *veterum locorum* were meant the two mountains. but it is needless to enter into particulars here; as it is, I think, self evident, that *veterum locorum* must undoubtedly be meant of Crete and Italy. for the sense is evidently this; that Anchises acknowledges the Trojans had TWO *several* Ancestors, who came from these TWO *different* mother-countries.

So that, notwithstanding all Burman's well meant pains to vindicate the poet from at least

one part of the censure, Dr. Pearce, it would seem, has reason to think, that, his criticism, severe as it is, remains in its full force; and that Virgil is guilty of a *premeditated*, and yet a *meaningless*, PUERILITY.

But, can one really believe, that Virgil could be, deliberately, guilty, of affecting such a pitiful, still-born conceit. is it not in writing as in life, there are, in both, some characters far beyond the imputation of being capable of a gross violation of the KAAON. such a character, if any, is Virgil; and such an imputation, surely, is this. is it not far better for a critic, when he meets, in a first rate writer, a passage which suggests to him an apprehension of this kind, to dis-

trust himself; and suspect he does not understand the passage; and, much more so, in a work, where several difficulties confessedly occur; especially with respect to the uncommon turns of expression. for, though the general run of Virgil's language is more easy, as well as it is more musical, than that of any other Roman poet, or, indeed, of any poet who has wrote in Latin; yet, at times, we find in him some very uncommon turns of expression, which have not been *always* equally well attended to by his commentators. and, therefore, when a passage, at first view, seems to imply a fault, so gross, as to be altogether incompatible with the character of a poet the most admired of any

for delicacy of taste and accuracy of judgment; I imagine, the best thing which a critic can do is, to distrust himself rather than suspect the poet; and examine well, whether, there may not be there some word, or some expression, which, in its most ordinary acceptation, conveys that sense which gives occasion to his criticism, but yet, is taken sometimes in another sense, which may clear the passage of all difficulty. and this, I imagine, is very remarkably the case in these two lines of Virgil. *Deceptum errore, deceived by a mistake*, appears, to be sure, very readily, to be the sense here. but yet, *error* does not always signify a mistake; in Virgil, it means sometimes a

travelling; by sea, or land; a voyage, or journey. as, when Deïphobus asks Aeneas how he came alive to the Shades;

-------Pelagine venis *erroribus* actus.

and, when Dido asks Aeneas to relate his adventures;

Immo age, et a primo, dic, Hospes, origine, nobis
Insidias, inquit, Danaum, casusque tuorum,
Erroresque tuos.

and so, in the passage I am upon, to me it seems beyond all doubt, that, by *novo errore* is meant *errore Teucri*. Dardanus had made the first voyage, the first adventure, the *primus error*, in search of a settlement; Teucer made a second, a later, or a *novus error*; and this had deceived Anchises. and, thus, the epithet *novus* is no way meant as an

antithesis to *veterum locorum*; but, in distinction to the prior voyage of Dardanus.

So far the sense appears, to me at least, clear, and just, and liable to no criticism. but this is not all; the remaining words of this verse make a further difficulty in the expression, by being in an uncommon construction—'Anchises agnovit se decep-'tum veterum locorum'—owned himself mistaken in these ancient countries—'novo Errore Teu-'cri'—by that second voyage of Teucer.—*deceptum veterum locorum* is, I say, an uncommon expression; which has contributed to the difficulty of the passage, and to the mistake of Dr. Pearce. but yet, it is an expression, to

which another, exactly parallel, is to be found, in a poet of the same rank with Virgil, for elegance and taste. I mean in Horace; in the ode upon his escape from the fall of the tree; where he is giving a dignity to his own art, and insinuating his importance as a poet; by describing the veneration in which the Greek lyric poets were held among the Shades. The Charm, says he, of Alcaeus' poetry beguiles even the guilty of their tortures.

Quin et Prometheus, et Pelopis parens,
Dulci, laborum decipitur, sono.

Here, I say, the expression, *Prometheus decipitur Laborum, dulci sono Alcaei*, is exactly parallel to the expression, *Agnovit se deceptum Locorum, novo errore Teucri.*

And thus, I think, the poet may fairly be vindicated from so positive, and, at the same time, so very severe a censure.

There is, besides, another kind of objection, which has likewise been made to this very passage of Virgil; and which I shall also endeavour to remove. Ruaeus, and others, have taxed Virgil with want of judgment in the conduct of this part of his poem. for, say they, Anchises and Aeneas ought to have been sensible of this mistake long before; and that, most especially, from the farewell-words of Creüsa to Aeneas; when her shade appeared to him, on the night of the destruction of Troy; and, not only told him of Hesperia by name,

but marked out its particular situation, by the river Tyber. for, says she,

Ad terram Hesperiam venies, ubi Lydus, arva
Inter opima virum, leni fluit agmine Tybris.

Burman, who likewise mentions this objection, fairly owns that he does not well know what to say to it; he thinks less of Anchises, as an oblivious old man; but seems to wonder that Aeneas should forget it. '*nescio quid di-*
'*cam?*' says he, '*certe Aeneas non*
'*debuerat oblitus esse.*' then, he, modestly enough, offers two solutions, by way of guess or conjecture. shall we think, says he, that Aeneas believed, the oracle of Apollo was much more to be depended on than the words of Creüsa—'*credens, certius Apolli-*

'*nis esse oraculum Creüsae dictis.*' or, that Aeneas really had no great faith in the ghost of Creüsa, and remained still at a loss where to go.—'an, *incertum* Ae-
'neam non multum fidei habuis-
'se Creusae *umbrae*? num et post
'illam visam dicit,

Incerti quo fata ferant, ubi sistere detur.'

this solution is almost ludicrous. I shall pass it, and return to the objection; which is, plainly, one of those kind of arguments, which, if they prove any thing at all, prove a great deal too much. for, according to it, Anchises and Aeneas should not, properly, have sooner *acknowledged* their mistake, as Ruaeus states it; '*erro-*
'*rem agnoscere antea debuerat*;' are his words. they should never

have fallen into that mistake at all. they should have sailed for Hesperia from the beginning. whereas, they, first of all, attempted a settlement in Thrace. here, then, is the proper objection. how came Aeneas; so soon after the appearance of Creüsa, even before he left the coast of Troy, while his ships were yet a building only, and his men assembling; to be entirely at a loss where to settle. for, says he,

——classemque sub ipso
Antandro, et Phrygiae, molimur, montibus Idae;
Incerti quo fata ferant, *ubi* sistere detur;
Contrahimusque viros.

now, I think it is natural, from this passage, to conclude; that Virgil meant here to show, that, from the words of Creüsa, Aeneas had been able to make out

nothing at all, which could be of any service to direct his voyage. Apollo gave him afterwards a response which was *obscure*; but the prophecy of Creüsa had been utterly unintelligible to him. yet the question remains. if this really be Virgil's intention here, is he uniform, throughout, in the whole conduct of this part of the poem? has he put such words in the mouth of Creüsa, as must, naturally, to Aeneas, appear unintelligible? yes; even contradictory. at least, to me, the poet seems, evidently, to have artfully managed her expressions with that very intention. let us examine them. She tells Aeneas,

Longa tibi exilia, et vastum maris aequor arandum;
Ad Terram Hesperiam venies. ubi Lydius, arva
Inter opima virûm leni fluit agmine Tybris.

Illic, spes laetae, regnumque, et Regia Conjux parta tibi.

Now, we must remember, that, Aeneas had never yet heard of the word *Hesperia*, as the proper name of a country. he is not informed of that, till long afterwards; when the *Penates* tell him,

Est Locus, Hesperiam Graii *cognomine* dicunt.

from Creüsa, then, he would, naturally, take it in its proper, original sense, as an adjective, the feminine of ΕΣΠΕΡΙΟΣ. nay, he is even prevented, as it were, from any suspicion of her using it anew, as a proper name, or any otherwise than as an adjective; by her putting the substantive *Terram* before it. the expression, then, *Terram Hesperiam*, would convey to Aeneas no other idea, than, as if one should say, in English, *a western land*. next, as to the other mark of Italy—*ubi Lydius Tybris fluit*; as Aeneas was wholly ignorant of Italy, and its inhabitants, he could not possibly know, that, by *Lydius Tybris*, she meant the *Tyber*, where the *Lydian* prince Tyrrhenus had settled some generations before. he must naturally understand it, then, in the common proper sense, as a river of Lydia; or, at most, a river which run, from Lydia, through this *western* land. and, this is what could not but quite confound him, and render the whole utterly unintelligble. for, Lydia is a country lying far to the south *east* of Troy. and so, the one part of her information must, naturally, appear to him to contradict the other.

If one ask, why did not Creüsa speak plainer? the answer is easy. she knew no more; or was forbid by the gods to reveal farther. according to the mythology of the poets, this was often the case with those who foretold future events. thus, the prophet Helenus tells Aeneas, he will discover a few useful hints, of what was to befal him; but, must conceal the rest;—

Pauca tibi e multis------
------prohibent nam cetera Fata
Scire Helenum, farique vetat Saturnia Juno.

This is the light, in which the poet's intention appears to me; and, in this view, I think his conduct is perfectly consistent, and extremely judicious, in the whole management of this part of the poem. February 27th, 1761.

FINIS.

COLUMBIA UNIVERSITY LIBRARIES
0021074062